“I Am” - Collection of Excerpts

EXERCISE BY MR GURDJIEFF

From hand-written note 1939

Fifteen minutes relax. Break tempo of ordinary life before doing exercise.

Breathe in - ‘I’. Breathe out - ‘am’. With all three parts do. Not just mind. Feeling and body also. Make strong! Not easy thing.

When breathe out, imagine part of air stays in and flows to corresponding place. Where flow, how flow, that is its business. Only feel that part remains. Before beginning exercise say: ‘I wish to keep this substance for myself’.

Without this conscious and voluntary labour on your part nothing at all will be coated. All in time will evaporate. Just this small property in blood makes possible very big result if done with conscious labour. Without this, one month you must work for such result.

When doing, must be careful not to change exterior. It is inner thing. No one need know. Outside keep same exterior. Inside you do. Not hold breath. Just breathe in and out. Of course, to change thinking will take time. Automatically breath will adjust. To be able to do exercise not lopsidedly you must whole attention on it.

To arouse feeling, interest and attention, for co-operation you must think following before beginning: ‘I am now about to begin this exercise. With full attention I will draw in my breath, saying “I” and sensing the whole of myself. I wish very much to do this in order that I may digest air.’

To arouse body to co-operate, take corresponding posture. Inner tension of forces. Mobilise your centres for working together for this aim.

In breathing, imagine something flows, like when inhaling cigarette. I am now about to begin this exercise, which I have been fortunate enough to learn from Mr. Gurdjieff, and which will enable me with the aid of conscious labour, to coat higher bodies in myself from active elements in the air I breathe.

“I Am” from M1380

- - - it means simply, that what is concentrated in me is a realization of that what I am, and at that moment I convert this in a wish to be open to the possibility of higher levels influencing me in the condition in which I am. You remember the draining exercise and the sensing exercise, in which the “I Am” is at the end. The “I Am” is really that kind of a conversion process, in which the “I” is already an indication of what I wish to become, and the “Am” is the realization of what I really am. And when I say “I” and “Am” I mean by that to bring about a relationship between that what is now my Am-ness and that what should become my I-ness.

“I Am” from M1378

The “I Am” is an entirely different kind of a condition, it is already a realization of something that exists in oneself which is not of this earth. And when the “I Am” is used as a state, or resulting in a state of oneself and a use as a statement for oneself, I have to have already a notion of what is really “I”, and when I say this as “I”, a representative of something which for me will become a guide ultimately, and has already the qualities of what I hope when I endow that “I” with that what should be objective, it’s of an entirely different nature from that what I experience in ordinary life; so when I say “I”, I make contact with a higher form of being, whatever it may be, whatever there is, for me, as His Endlessness or God Absolute or God, or a higher level, or a planetary level of being, as long as it’s away from earth it becomes of a higher value. This is what I mean by “I”.

And when I invoke that, I bring about a contact, and now the realization that I as a human being still exist on earth, and have feet on the ground, and I have to fight, and I have to do all kinds of things in order to maintain myself. That is my Amness. So it is not something that I would, almost I would say, use flippantly. It is very definitely, it’s like a prayer and I must not use any forms or any terminology related to prayer unless I really mean it in the deepest sense that I’m capable.

“I Am” Exercise from M1331

After this, when you are certain that you have done all you can, you say “I Am.” You say that three times. The meaning of “I Am” is twofold. “I” is said after you inhale and you come to the end of the inhaling. It is a point - and you know this very well - in which the direction of the air changes, is opposite when you exhale. It is as if at that point, if you breathe in very slowly and calmly, it is as if you go across a little threshold and there’s a turning point. There is sometimes a little pause before you change over into the exhalation, and it is at that point that you say “I”. You exhale very slowly; there is no hurry, you can make it long. And when finally you have reached the point in which again your lungs are empty and your midriff is in a position of also I call it emptiness, you say “Am.” The purpose of this kind of saying is like a mantra. “I” means that at the time when you mention it, almost you implore the possibility of being affected and receiving energy from a higher source of living, from a different level. It is as if at such a time you dedicate yourself to the possibility of further growth, and you remember then what life is for you and where it came from, and what quality it is. At the end of the exhalation, when you say “Am,” you are down to Earth. That is, the “Am” is a vibration in your body, and when it is done correctly you will know that the solar plexus is engaged in it, that it will actually - the “Am” is a sound which is sounded in your chest. And it makes you realize that that is what you are, existing on Earth and at the same time wishing to understand the reason why you are there and to try to bring about the connection between this “I” and “Am” as you yourself wishing to wake up. You do this three times, and very simply and again I say not in a hurry. And during that time you remain relaxed as much as you possibly can.

There’s no time limit set for it. It is something you have to learn, you have to do it many times. After some time you may have some more dexterity. You will be

able to do it in a shorter time, and it is quite necessary to know this because it is also necessary to see as the final aim that such a relaxation, and exercise, should produce immediate results. When it is in that state - that is, when you have actually been able to overcome everything that is like a manifestation or the feeding of your intellect, or the feeding of your solar plexus - that then immediately when the wish or the thought comes of relaxation, you are relaxed, and you could then at such a time immediately proceed with saying, “I Am.” “I Am” sometimes is used separately from this exercise and I would advise you not to say it unless it has been preceded by the possibility of a relaxing process first. Otherwise the “I Am” gets mixed with what you are thinking and what you are feeling, and it is always, whenever you want to Work you want to reduce that thought or the feeling to a minimum in order to enable at least a part of your mind to start functioning in an objective sense; and also that there is a possibility because of the lowering of the activity of the solar plexus that your heart can gradually start to take part in yourself and in your life and be fed from, I called it last night a benevolence of that what is the little “I” to help to create for you a Conscience.

After doing the Sensing Exercise:

When this has taken place and you have gone around once there is a certain quantity of energy in the four limbs and it has to be distributed over the body, otherwise the body will be and might be a little bit unbalanced, and for that reason again is used the “I Am” exercise, and during the process of exhalation the material which is in the four parts is distributed over the totality of the body and will make the body, physiologically speaking, more homogeneous.

"I Am" Exercise and Draining from M1381

When I said a little while ago, you don't pray to God all the time, it is very necessary to live on Earth and to stay on Earth with your feet. And for that you need ordinary energy. But whenever you wish to Work, you Work with that and that produces again energy of a different kind of a higher level, different rates of vibrations and you become a manager of that, a representative of being able to handle it or to become responsible for whatever then is in Man. And that is the task. So that in your life you simply consider what are at the present time the best moments for me to Work, and to leave alone the moments when you know you cannot Work. This is ordinary common sense. I've said several times if you have been running and your hands are a little nervous you are not going to repair a watch. When you're excited and in an argument, it won't do you very much good to try to become non-identified. If you are engaged in ordinary life and having to do certain things, at most you can have a little alarm clock once in a while, and that perhaps is a good effect. But it doesn't last too long because also that wears off. And it's not a question of sitting in church and forget God for the rest of the week. But it is the time of the day in which the different things around you are relaxed so that you can also relax because the outside world has not such a demand on you, not as yet, and maybe your mind can be taught not to be too operative, not to be too much in the foreground, not too much in the front of your head, not to wish to think too much. And maybe at such times you can really live by your feelings.

When you drain, the main problem is your brain and your body. The draining does not affect your feeling center, really, because you wish to continue to drain and that what is the feeling in you is a transference to the reality of an emotional quality which you <u>don't</u> want to drain away. Your feeling remains the means by which you, in a relaxed state, are in contact with that what is higher than you are. And sometimes it's expressed in the direction as if it is above you or away from Earth. And sometimes for oneself it's the realization of the contact with one's inner Life. When you drain, you don't want to drain your inner Life. You want to drain your outer Life. You want to

drain away the manifestations and whatever is the cause of such manifestations, and they then in such a case belong to your head wanting to do this and that or thinking things out, or your body having a little demand of its own and remaining tense.

But your feelings during the process of draining should be changed into an emotional quality of a real wish and the recognition of yourself existing as you are then; very little activity, very little mental activity, but as it were within oneself to be really alive, in having within you a fire that you wish to maintain. Sometime ago I said it is like a pilot light that you turn on. It is an eternal flame that stays in Man, that is fed by his Magnetic Center. It is fed by a certain quantity of Life energy, and when one drains and does away with all the different external manifestations and expressions, what remains in Man is an alive creature with a body that is practically nothing at all but flesh and remaining of course active in the ordinary instinctive things; and the mind taking care of whatever might come in as an impression through sense organs digesting it to some extent but not paying attention to it, not feeding it, not allowing it to move around.

The thoughts, should be stilled, this quiet, this kind of not allowing oneself to go out, not to be identified with your thoughts. But what is alive in you is your feeling, which when you purify it becomes an emotional quality which then keeps that fire in you burning. This is the wish that one wants to grow. And that has to be quite sincere. Because when you do drain and there is really nothing that you become interested in as far as your outside world, and as far as your outer world is concerned, that what remains in existence is what counts for you. And this process of draining is many times followed by a wish to return to one's inner, inner Life. So there is a slight reduction in the quantity of energy because the feeling center as such doesn't get very much that you can drain out. But your emotions should stay, and they become concentrated within oneself. And by giving them then the chance in a body which is relaxed, the emotional quality will go more and more to your heart, which is the central point of your Life as you know Life as manifestation. And this particular way of reaching the heart, on the road you might say to one's Essence and again and again refining it more and more - I've used the term quintessence, five times refining, five times considering the five Rules of Objective Morality - it's the pentagon in Man. It becomes important.

And the shrinking of the five points again into one, that is, through five reaching finally Magnetic Center. This is the central point of one's, let's call it, 'meditation.'

As a result of the draining first and not allowing during that process of silence any kind of a thought to interfere and no need for activity, and still be, if you can, 100% alive, 100% emotional in quality concentrated in that small part of oneself that is central. It becomes within one's Life the Magnetic Pole. It's the point of gravity for Man, as if in such - like magnetic poles on Earth and the conglomeration of a great quantity of dense iron. So there is in the physical body also a certain magnetic pole, a pole around which the physical body turns.

And in the same way, in Kesdjan there is a point that is also, Magnetic Center will have started on its wish to develop Conscience; that is whatever there is in Magnetic Center as being alive, wishing to be set free, becomes available. I've said it several times, into two different kinds, fed by that what is the highest form in Man as he is as a personality, and going over then into a real development of food for Conscience and for Consciousness which one starts to - to feed. Don't formulate. Just try to be. Don't become active. Keep the potentialities as potentialities. No reason to go over into any kind of an active form. In silence there is no need for expression than only to be.

If you wish to do that sometime, after you have drained, and if that in that sense simply it's an addition, the same way as when one says "I Am" after a sensing exercise, in the draining one can also connect it with this wish, and then in "I" seeing the centralization of that what is the pentagon and that is really oneself. And again the 'Am-ness' for oneself becomes, when you go out of this state as if you have been in contact with something Holy, that then in daily life your 'Am-ness' becomes apparent as a manifestation resulting from a force coming from inside going out, and not in the need of reflecting energy from the outside world on oneself.

If you want to try this and after the draining you have the time, say this "I" very slowly. You can link it up with your breathing, but it is not so good because the

breathing is a rhythm and what I'm talking about now is a state. So one keeps on breathing in a normal way and you keep on repeating "I". You do this several times. You do it as it reverberates in your chest. You do it in such a way as if when you say it you wish it to go more and more inside of yourself that finally it reaches a point at which it becomes stationary. At that point you take a deep breath. It may take some time. Meditation is not easy because very often you are diverted by your thoughts and feelings.

That is why the draining is good because you start out already in a much better condition. And this "I" then, within oneself of reaching your own Magnetic Center, of that where "I", you might say, is planted in your emotional content. And you have taken a deep breath and as that occurs, hesitate. And then you let it go out. That is, the 'Am-ness for you will have the form of feelings in what the plan of the day will be for you. And therefore if you do this exercise in the morning it will help you to establish the level of your day. I say, that "I is the Am-ness.

You say "Am" several times. You have thoughts and you allow them in. You have feelings, you let your emotion come down to Earth. At times you see yourself. And if it is done right and allowing enough time for this kind of exercise you will really know what is right and what you can do, what you should do, and then at the last time you say "Am," you say "I Can." And then you get up and then you start your day. You can use it in that sense if you like. It will have a very much more, a deeper meaning for you than just draining. It is an entry into an entirely different kind of a world. And you yourself with that, whatever you are, are lifted to such a higher, much higher level, in which of course the rest of the world, being excluded, has lost its value. And you put now the value into it, in accordance with the Understanding that you have reached by saying "I".

Try to Work that way once in a while. Not too often. This what I am talking about is like ambrosia. It is food for the gods. It is food for your real self. And you must not over feed it and you must not misuse it. But every once in a while when you feel like praying, this is a prayer to Work.

So send me tapes and tell me what is what, and we'll answer. Marjorie will listen to your tapes. We will both listen to them. Gradually I think she will be able to answer them. I'll try to help a little bit - because the quality she has is exactly that intuition, that absolute knowledge, at times knowing without any possibility even of explaining why. And that is what you need at the present time, a development of feeling among yourselves of the purest kind. And then a group will stay alive; for with that feeling, intellect will dry out, our intellect. Luckily intellect of the Soul never dries. But feeling when it becomes emotion will not dry out on this Earth. Feelings will dry out. And the body will also be shed off.

Tape runs off.

"I Am" Exercise from M1205

If I try to work. If I see what I'm up against and all the different things that are in the way, and that I now know that it is a big job to do, that the only time from which I really can start, is first the realization of myself to know what I am in reality. And that no work can really be continued, unless I go back constantly to this one kind of thought and feeling combined, into the being of myself. And in this being, again I say it is away from essence, because it is the essence also reduced to the point of my existence, that that then I am one with the totality of all things existing, or that then God is within me, and that I am, in that sense, God. Without losing any reference either from God or from myself. This is needed for oneself to begin to work.

Religiously speaking it is, I call it, God's chart. Because it is a certain, let's call it a metaphor, that I can understand, because that is a relationship I have towards a father. And I know that a father will take care of me when I am, as a child, relying and depending on him, so that he then will take care of me, because I am his child and he has the responsibility for me. To some extent, I place the responsibility on God. And to that extent, then, he places a responsibility on me to be open to his influence. So that when I say, I am God's child, I must know, not with my mind, not even with my feeling, I must know this in my being, that I am.

This is the meaning of saying "I am". That is, "I", this "I" within, this "I"without dimension, this "I" of a principle, belonging to magnetic center, this "I" which could function objectively regarding myself, which "I" is made in the image of God, to the extent of the understanding, this is "I", this is the contact with the all pervading life force in the universe. And the amness is that what I am, myself, as form, into which life was poured. But the amness still exists, because that what is form is not simply done away with by my wish to leave it. The I and the am belong together. When I say it, I bring about a relationship between, like in prayer, with God I say, I am God's, and then I say, am. That is the child. That is me. That is that what I understand in myself. That is what I wish now: to become one in the relationship towards God.

That is what I wish to give up. This is the form of life that I am willing to give.

All these problems of course are related, and all of it now seems to be a little religious, because it is naturally a form of prayer, and at the same time they are so completely practical in the application of dally life.

What is it, that I do, when I start? What is it that I must do first? In order for myself to have a chance of survival, I have to relax, I have to do away, or reduce, or eliminate, all the things I know that are ordinary functions. It is not that I kill them, I simply reduce them. I keep them alive. My body remains alive constantly, under any form of observation. But it has to be reduced to a point in which there is so little activity, so little feeling and so little thought going on, that at least it becomes manageable, and it is not on its own any more. It is willing then to have something done to it. And there is nothing that will be done to it to take away its life form in which it is now. All that will be done to it is to become an object under observation of an "I". When I say "I", I then make the relationship between the amness "I am" and that is expressed in the observing quality of "I", regarding that what I am.

When I make this exercise "I am", I inhale, at the end of that I say, "I". The inhalation is that what I try to absorb from the atmosphere around me, and that I hope that in that air there are substances which I can make my own, And that if it were possible for me to extract from it certain influences, I do not know exactly how to define them, but which I must assume exist, and exist also in this atmosphere, because otherwise the idea of omnipresence has no meaning whatsoever, that then, when I breathe in, and I say "I" that then this I represents a certain form of energy which I have received from outside and now is for me to be used. And I use it by going over a little threshold. It is at that point when I inhale, and I come to the end of this inhalation, at the end of that it is as if there is a threshold I have to go over in order to be able to exhale. At that point I become observant. At that point there is this possibility of changing the "I" into "Am", of making a contact between that what God is and what I am as a human being. The contact of that what is consciousness contacting now that what is unconscious. That what I wish to use for the building up in myself of a new life

is now in contact with that what I do not wish any longer to keep within me, and I exhale it because it has fulfilled its usefulness, and there is nothing in it any more of any particular digestive or nutritious value.

This threshold is important. This threshold is a point at which this threshold of changing inhalation to exhalation is a moment of my life. At that time I am in contact with that what I really am. At that time I am the master of that what enters and the distributor of that what stays. It is this exhalation that will give me at that time the distribution of that what has been taken in when I inhale. And it only is now, in my lungs, but when I exhale, the totality of that what is there available is now distributed over the totality of my body.

If I understand this exercise well enough, I do it three times. I say "I" and at the end of that "I", I am filled. And this filling now, I first, when I exhale, I send to a place in my body which is the governing force for my physical center. That is kundabuffer. It is at the bottom of the spine. It is that where my life-force is regarding my physical existence. And when I exhale and say "Am", the amness represents that part of my body which then is fed by that kind of food. I inhale for the second time. Again "I", I am filled with material, filled with the kind of substance that I need for the building of consciousness and conscience. And this time, I try to distribute by becoming sensitive to my heart. And it is then as if this amness ends up by a vibration in my chest, which then as "Am", as I pronounce it, starts my heart to function, because it has received food of a different kind than before. And the third time I say "I am". And again, after the "I", the inhalation, I'm filled, thank God I am filled, and I cross the threshold, and at that moment I remember, at that moment I now remember that what is going to be my driving force, the motivation and that what is the understanding, that what has to become King for me, to be able to govern, it is my mind. And in exhaling I send this material up my spine, through my neck, through, taking, from the shoulders, whatever can assist to go back of my head to the forehead, to distribute, to curl around as it were, to come above my ears and to reach the temples of my head and to feed that where my consciousness can develop.

This is the exercise, “I am.” You must know, that you must only do it when you are relaxed. You must know that you can only do it when you really expect God to help you. You must know that then in that sense you are God’s child, and He will help you because you begged Him for assistance. You beg Him to know and to acknowledge you as a real child. You see, this requires - because how do we know He is our Father? Only when we are a child, He becomes Father. And that what is required of man on Earth is to realize that they are children of the totality of the universe in some form or other, and that among us, this can be, because all of us know that in work, we are, and we do belong together.

"I Am" Exercise from M907

How can one keep ones feet on the ground when the motivation is an emotional one. It's very difficult because an emotion implies that you are a lighter. The emotion is above the (feet). It also is in quality different from physical activity. It's a rate of vibration we call it, as if something actually vibrates within one. Many times it's linked up with air, with breathing. It has a kind of quality of air which is different from a quality of ordinary food and then the feet have to do with the physical existence and of course in touch with earth. With the emotions we are just a little bit away from earth but we are still in the atmosphere of it.

This of course is the difference between a man and those animals that crawl. Their feeling center, whatever there is developed, is much closer to earth and is much more affected by it and it does not give them the chance to really do something about it even if they wished, besides the fact I believe that they have no knowledge - not enough and only an instinct which doesn't help them because they cannot reconstruct (enough). Also their memory although it may be developed in many instances it is not sufficient to associate.

Man has all these different attributes and of course he can be helped by his mind because that can set things in a right way in a certain perspective and also in a certain relationship but whenever the mind has anything to do with the feelings (it carries away from it.) And the feeling doesn't want to have things formulated. A feeling wants to have it as vibration only - it does not wish to have it crystalized. So the only way by which a feeling can be reached is by the fluidity of the mind. When the mind is fluid, at least it is not crystalized but it is not as yet enough to communicate with (feeling). When a mind wants to talk, that is have any relationship with the feeling, it has to become very light. When we have light thoughts - not superficial - but light in etheriality - light because something can be introduced that has already a much lighter quality than earth and is quite opposite to that what the (feet) will produce.

The mind can, for instance, by saying “I” in a certain way, create because of this way of saying it a feeling. The “Am” never can do that. The “Am”, as it were, is related to that what is in ones chest and the (feet). But the “I” is related between that what is ones mind and ones heart. And that is why if it is linked up with breathing that at the time when I say “I” and inhale, I inhale a quality of material which is light, which can serve as food, and which need not be of the earth. That is why I inhale and I connect that with “I” as a quality towards which my mind would like to strive and with which my mind wishes to become identified and this time in the real sense of the word because of its higher quality or density or essentiality.

When it is “Am”, that what vibrates in ones chest - fortunately, as an “Am” in English it’s a little easier - the French would have to say “je suis”. The “suis” does not lend itself so easily to the am-ness because the “Am” can make your chest vibrate down to your feet. And it becomes then an anchor with which your body is linked up with earth but at the same time the vibration remembers the “I”. This takes place at the moment when inhalation changes to exhalation. And that is why that moment is so important. And one should not hurry. One should give an inhalation sufficiently the chance to take in whatever is taken in with breathing and then as it were when it is not filling the lungs or even down to the midriff any longer that then for one moment there is a possibility of a distribution of that material - I say now etherial - air like material - over the totality of the body and that then with exhalation that what has become now substituted by means of the higher quality of the air is then together with ordinary carbon dioxide exhaled, that is, dismissed. It has lost its value.

The value that it has lost comes from your (feet). That is that quality which is of no further use when there is something else that can sustain one. That is this kind of an exercise one becomes as it were part of a little higher level of being than even the atmosphere can give when you link up with it and also it is a process of getting rid of that what is heavy.

Lightness in work means freedom from force. One must not in work force oneself, concentrate or focus, but one must on the other hand, become passive to that what is of a higher quality which then will function as a positive force force on oneself and this is expressed by the term porosity. One must make ones mind

porous to be able to expand and in that expansion taking in qualities of a different kind - etherial - from outside or those that are already inside as it were united or collected together in ones mind so as then to establish in the saying of "I" the relationship with that what is ones heart. It is this process that can take place when one inhales has much more in it than just this but the simplicity of it indicates immediately that I must have towards work such freedom from my ordinary existence on earth and the usualness of considering it so God-damned seriously that I must have a faith that I'm I say happy, that is an openness towards, a joy of living, a thankfulness of being alive, an openness towards that what I expect as it were from life to give me and it is this kind of aspiration that will help me to go higher than what I am now.

I wish constantly to go away from earth. This is why I want freedom. This is the aspiration in my mind that will help me to make things light and then when the relationship in "I" is established with that what is my heart, my heart receives a different form of that same aspiration. This time, it's turned inward and it's called inspiration. That produces the real wish to continue to live. You see then life has that value that I don't want it to stop. And I also know that as long as it is within ones body and I keep my body in good shape that then that what is alive has a chance to develop further.

You see this whole process of "I Am", the process of inhalation and exhalation, it has to do with the possibility of a growth of Kesdjanian body and the anchorage first in ones feet and the lifting up by means of the mind concentrates, that is, is (resolved) in the possibility of growth of Kesdjan in accordance with the Sol La Si and that's why the Sol in that is aspiration and the La is inspiration and the Si-Do as I've said many times is exactly that silence of total relaxation. You see at the Si-Do of Kesdjan one has to realize that all influences of the body should be eliminated. Otherwise the Si-Do of Kesdjan will never be free. If there is still the slightest adherence to that what is physically let's say desirous even of making itself known it will affect my feeling and it will affect my emotion. When that kind of freedom can be reached, that is, whenever there is a (mount) of that what keeps me in my feet on earth is drawn up by means of the exhalation process I become then as if I walk on what I have taken in as air.

You see it's an interesting process how one by means then of breathing can be reminded. But it has to be that kind of breathing that is controlled by ones "I" because if that isn't there, if the breathing is only left to the body and the mind as it is at the present time will not do you very much good. It will give you a feeling of exhilaration but it will not give you food for growth. All it will do is to help you to become a little bit more alert. It will not help you to wake up. If inhalation and exhalation in accordance with what I have now said with the exclaiming of certain words which function at that time like a mantra the "I" and the "Amness" then it is possible that out of this quantity of air functioning in the way it does within the body that then Kesdjan grows because of aspiration, inspiration and silence.

It is sometimes difficult to understand this. Immediately when one thinks about it the mind starts to have phantasies. It imagines all kind of possibilities because it has really in itself when it is once started off by means of such a feeling the mind is then willing to go along because it has recognized the one possibility of an exchange between that and ones heart. And it will continue on that road and then it goes the wrong way. Because the mind is not capable of sustaining the level of being which then exists in ones heart. A long time will be necessary but the parallelism of as you know the Sol La Si and the Do Re Mi of intellect will help each other. It has to come from Kesdjan and it goes over into the Do Re Mi of intellect and although the Do is representing only the ABC, Re and Mi represent certain special ways of the usage of conscious efforts, not as yet in the sense of creation of something that will help one, and then it could become conscious labor.

But the consciousness that can be used when once there is that kind of an insight, a realization of the necessity of being awake or the necessity of impartiality also the understanding of the moment, then one dares on that kind of a basis to return to earth. It is as if one is then lifted and returned, lifted and returned. But one remains during that period as in breathing, inhaling and exhaling, one is then in that conscious state objective and returning to earth to participate going from the periphery to the center and returning from the center to the periphery. This is the pulsation of life. This is the way it can be established in a similar rhythm as breathing can be established in a certain rhythm and now when one understands that life can be connected with that it will give in the breathing exercise a perspective of really wishing to wake up and participate, not only to

wake up but to return to earth and then fulfill ones duty on earth as if in exhalation one returns to earth by means of ones feet.

When you remember this, when you walk, when you will breathe and you will try it, and then when you are light and your walk can indicate this when your steps can become springy. I mean by that when you lift them up as if there is real vitality and that you lift from one foot to the other as if almost you dance but it is not a dance, it is just a rhythm of a little bit away from earth but you are happy. This posture of walking as if on air of course, walking with the ball of your foot pushing it each time just a little bit more (intently) forward and then when the other foot comes on the ground it sinks in ( ) the ball of your foot is flat. Try this sometime when you have your shoes off and also when you have your socks or your stockings off and walk on the floor and walk that way slowly. If you want to increase this particular posture, you can stretch out your hands, your arms sideways and walk then as if they are wings and then if you really want to have the complete posture you lift up your head. And as you breath you then with your head look forward in space. This is the way an angel walks although an angel need not be conscious. I hope you can walk with springy feet.

Magnetic Center and Ashiata Shiemash and "I Am" from M877

How can one get this emotional quality, this feeling, this kind of realization of the necessity of having a wish? That is, what has to be wakened up in one is the remnant of one's life which has been covered and we call it Magnetic center. And it has to be the kind of a language that can be understood by Magnetic Center in each person. And that language, of course, is a very simple one to start with. Because you cannot expect that what is Magnetic Center, what is still the representation of Life in you, and that that what was given to one when one was born, or at the moment of conception something transpired, something happened then which was at that time put in a little bit of a form but nevertheless remained in its character of the same kind of a quality where it came from as something that could give birth or life to a body or to a personality. And therefore, although it is there in that kind of a quality, it is not at all (- - -) and it only can have simplicity of words before it can understand that kind of a language.

In simplicity of words, of course, one does not lose oneself intellectually and one has to keep constantly to that level of something that is so simple that a little child can understand it and perhaps even a little child would understand it better, because it is much less inhibited than we are.

How does one find now within oneself that what is Magnetic Center? How can one find, when it is there, that it could speak, and then how can one learn that kind of language. Because if that is the language that is required, then one has to learn that language first and the only way to learn it is with oneself. And it is not a study, it is not an intellectual something in which one starts to formulate and that all kind of words that will take the part as if they are the context or the real meaning. It is not the form of the words. It is that what is put into it. And the simpler now it can be, the closer it will be to the realization of that what is the Life of Magnetic Center.

The word (allowance) would say that what is sometimes clever and what is sometimes made an attempt to become known, that what is not as yet full grown, that what still requires a lot of polishing up. But that that really what can come from one's heart even if it is expressed by means of a sigh; thank God I am alive or something in me is alive and wants to say something to myself so that there are then, because of that, can learn that kind of language which afterwords perhaps I could use in order to communicate with someone else.

This honesty with oneself first, this wanting to find out for oneself what is it really that is within one and is as yet not sufficiently born and could not be born as yet because it has nothing to stand on and it cannot as yet be protected. That is why it is talked about the inner, inner room of the temple. That what we call the Essential Essence, that what is really for oneself if one wants to compare it, what is Ashiata Shiemash. It is that. Where does it start? You see if you take *Beelzebub* and you try to read it a little bit literally you will find out that it was in Asia where he started in a little town of Djoolfapal. That is where Ashiata Shiemash started, where he found at that time already a little brotherhood, a brotherhood which many years before was founded by two people. I do not know if you remember their names: Ponderlero and Sensimirikino?. Those two people founded a brotherhood Heechtvori. All these brotherhoods have to do with a one fundamental principle, to find out what they are, what they themselves were. And in that atmosphere Ashiata started his experimentation, not Baghdad but in the center of Asia where this little town Djoolfapal was. What is the meaning of it? What is it that we could extract from it?

Poundolero is that what is the mind which functions in the sense of pondering, the weighing, that what is important, that what seems to have value. Sensimiriniko is that what has to do with sensing. That is the kind of knowledge which belongs to the body alone. And for which the body has to use a certain method in order to develop for it that particular acquisition, you might call it, of being able to have a sense organ, in the real sense of the word, which is not an organ, which like the five other sense organs are connected with the brain but which can start to function on its own, and which function is to be aware. Those two, with Ashiata Shiemash, which represent in each person his Magnetic Center, his real feeling. Again not full grown, it has to start, it has to be founded, it has to use what is there as that what the body can give and that what the mind can give. But then when it is there it starts in the center of Asia which is one's Essence.

And there it starts to grow because it has the possibility then of being recognized for what it is. Not in Baghdad. Baghdad was talk, talk, talk. Philosophy. Even if people are (- - -) that to get out and do something else, grow Choongary if you remember. But this has to be in a state, away from the rest of the world almost, in which that what is Ashiata could start to grow and could actually be at home. You see the language that one tries to find has to do with that what is within oneself. That at the time when one is really willing to find out what one is, that is that there is no question any further, that one questions oneself time and time again until the questioning stops. And then something could be substituted to become for one a reality, a certain reality, perhaps not the ultimate reality but at least that one has the chance of weighing against one another the different thoughts one has, the different things one has done, the relationships that one has, what one has done with it, what in the past was there, what one plans to do. And to do that by

means of remaining sensitive to the behavior form of one's body so that that what is expressed as the body is a true expression of such sense organ which is called a sixth sense because it has to do now with the recording in one's mind in a certain way of that what exists.

In that milieu comes Ashiata. Ashiata is the voice which then will give tone. The tonality which will give between the other two a certain relationship so that it can start growing. The growing is dependent on the three-unity and when that kind of feeling enters when it is still a little feeling and it is small because of the work it has to do to keep the two together - that what is still mind and that what is still body - although they are related as you know, sensing is related to the mind, that what is pondering is related to that what one has experienced. Otherwise it is not pondering and the experience was with the body.

So in that sense, Ashiata takes on the particular role of becoming between the two a neutralizer with a force of his own, wanting now to make out of this community something that can remain in existence. The remaining in existence means that it becomes permanent as far as this world in concerned and that it will have the opportunity of extending into another level, into another world. And the means for that is to convert certain other subjects which are human beings in such a way that they start to understand what is meant with their own life and the understanding of what is the necessity of understanding that, for a definite purpose in order that when they become sufficiently convinced that that is the right way that they also then in turn can help another hundred.

The number with which he started was thirty. It represents in one the thirty different parts of oneself which are important. Those are the organs, the different kind of functions of oneself. It is a small number compared to the totality of all the different cells which remain supporting cells. The thirty are the ones who become educated. The thirty are the ones who start to select hundred others. Hundred is simply taken as a certain measure. It does not mean that there were a hundred, but it does mean that there is something that is - you can call it one and two zeros, if you like. That is, the zeros represent body and mind and the one is the feeling which now has become emotion. And that the function of that number hundred is again to repeat itself and becoming through itself another hundred in such a way that any one of those again and again and again could convert and in that way the totality of mankind could be lifted up to a higher kind of a level. And that each person who tries in that particular process can grow up.

You see, this is the function of one's feeling which in that particular effort, when it wants to grow in the direction of another kind of a level becomes one's emotions. This kind of process, this kind of conversion of that what is Magnetic Center in one into the

simplicity of wanting to Work and this time with a wish to Work - it is not the actuality of Working - it is the wish, it is the attitude that I have towards it. That gives me the emotional posture with which I now am confronting the possibility of an emotional existence for myself. And that that in that emotional life, I will find myself, as it were, lifted up into the possibilities of real understanding as a permanent something that will remain in existence even after my body would die, that then I could continue to live in that.

This is the function of Ashiata. This is the function of Magnetic Center retranslated time and time again into a little voice starting in its simplicity of the application between two little things, as it were in the beginning - that what is my sensing and that what is the realization of that what is of value to me. This is how one learns to remain simple - by coming back again and again to that what is a simple something of a realization of an existence of myself by means of this sensing. And the realization that after, of that what exists, to try to put it on a certain scale of value , and the values have to be that it can recognize the voice of me.

Pondering is not that difficult and it is not a lot of words. It is a simple kind of thing which I know has value even without having a word attached to it. And many times, this particular pondering depends on an intuitive knowledge. That is why intuition, when it leads to that kind of a realization of the value, as pondering is so often linked up with breathing. And for that reason, one can sometimes in such moments in which one wishes to consider, in which one is contemplating that what could take place and ought to take place in oneself and that one wishes to recognize and hear the voice of Ashiata Shiemash within oneself - that messenger from Above which will redeem for us and overbridge for us the distance which is now separating that what is temporary from what could become permanent,. You might say, what is for us the Fa bridge of Kesdjan body. That then that when one is alone, when one can really stammer without being ashamed, that then the formulation may be far to seek but that what has value is there and that what I know exists is there. And in that silence I really can hear what is taking place with the motivation of myself.

At such a time again and again when this takes place in one and you then can link it up, as I said, with your breathing that is that I dare to pronounce “I” at such a time when I inhale, and I wish then out of that air, everything that is good for me and that could be retained and could then have a permanent value for me, that I want to extract it. And that when I say “Am” at the end of exhalation, that is when I, after having gone through the bridge of that particular octave at the top of the inhalation when I change around and change my direction, that then this exhalation as the second section of that kind of an octave of digestion of Sol La Si reaches then Si-Do of that octave, this Si-Do

is again the "Am-ness" of that what I am, realizing that that what I am is myself on Earth, now being affected by that what could become a life-giving force for me. It is the consummation then of that what is Ashiata, at that point realizing having gone through the gamut of his own development for oneself as represented by a breath, a breath of one's life, it is then it is: "I have breathed one whole lifetime in the service of the cosmos."

At such a time this unity that exists as a unity which represents for one that what is God. And at such a time, God speaks through one's Magnetic Center. What He says, I've said it before, what He says is, Work.

So children I hope we can.